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S E R M O N

Preached before

His Grace WILLIAM *Duke of* Devonshire,

P R E S I D E N T,

AND THE

G O V E R N O R S

OF THE

LONDON-HOSPITAL,

A T

M I L E - E N D,

F O R T H E

RELIEF of all Sick and Diseased Persons, especially
MANUFACTURERS, and SEAMEN in MERCHANT-
SERVICE, &c.

A T

ST. LAWRENCE JEWRY,

On THURSDAY, *March* 29, 1764.

Newcombe

K. Newcome

By RICHARD, *Lord Bishop of St. Asaph.*

Published at the Request of the PRESIDENT and GOVERNORS.

L O N D O N:

Printed by H. WOODFALL, in *Pater-Noster-Row.*

M.DCC.LXIV.

S E R M O N

Preached before

the General Assembly of the Synod of New York

on the 1st of December 1794

AND THE
G O V E R N O R

L O N D O N - H O S P I T A L

BY A. A. A. A. A.

FOR THE

Relief of all Sick and Distressed Persons, especially

Ministers, and their Families

STEVENS & CO.

ST. LAWRENCE STREET

ON THURSDAY, 1794

BY THE REV. A. A. A. A. A.

Printed by the Rev. A. A. A. A. A.

L O N D O N

Printed by H. Woodcock

at the Sign of the Anchor

Epistle to the GALATIANS, vi. 10.

*As we have opportunity let us Do Good
unto all men.*

AS our state in this world is such as that the happiness of it cannot be obtained but by mutual good offices among ourselves, our kind Creator has so order'd our constitution, and given us *such* a natural temper and turn of mind as is *most apt* for common good.—We are plainly form'd with a design to answer the most benevolent purposes, by the strong prepossessions originally implanted in our nature in favour of our own species, and by such a general propensity towards the happiness of our fellow-creatures as will hardly suffer a total indifference about them, but is ever exciting us to lessen the miseries of others, and of adding what we can to their enjoyments and happiness. Nor are we left in this respect to the mere impulse of an *Instinct only*—there is no
B practice

practice enforced upon us with more *variety of Argument* than this of *Doing Good*. It is a Precept of *Reason*, as well as of *Inclination*. It has the authority both of *Natural* and *Revealed Religion*; and that which we are obliged to in *common right and equity*, we are still farther under a strict obligation to comply with on a *Principle of Obedience*; for *To Do Good* is to do the *Will of God*. And though our obligations to this duty cannot be deduced with *greater authority* than from *his will*, yet may *other considerations* be usefully urged in conjunction with it to *illustrate the nature, and shew the reasonableness of it*, and none with more propriety, and just conclusion than the *consideration of what we feel in ourselves with respect to our own happiness, and the expectations we ourselves have from others in relation to it*. We find we cannot but desire happiness for *ourselves*, and wish for assistance from *others* to procure it, and from hence ariseth a reason why no man should be totally without concern and regard for the welfare of *others*: and a conclusion is to be drawn, from as clear and evident a Principle as any we have to form and direct our conduct by, that *every man* should endeavour to *Do Good*. For *every man* owneth the reasonableness and equity of *Doing as he would be*

be done unto, and from this does result all that is essential and perfective in the temper and practice of universal kindness. For the justice and equity of beneficence, which men so clearly see in *their own* case, is applicable to the case of *every other*. For we have all the *same* common principles of nature, the *same* capacities for pleasure and pain, the *same* aversions and inclinations with respect to them, and the *same* inability of ourselves to avoid the one or attain the other, and consequently there is the *same* ground for our several claims and expectations on one another; and such a natural *equality* among us in this respect, that either we are *unreasonable* in desiring good to be done to *Us*, or *unjust* in refusing to do it to *others*. For there is no man comes into the world with any privileges peculiar to himself, whatever is due to one is due to all under the same circumstances, and therefore as all have the *same* propensions towards happiness, and it is as valuable to *one* man as it is to *another*, there is consequently to *every man* the *same* foundation for the claim of assistance and beneficence from his fellow-creatures, and the reason is the *same*, why every man should have *that disposition* towards another, and do such kind offices for *him*

in *his* condition, as he should desire for *himself*, were it his *own*, and in reason and equity would be entitled to, were it *so*. Now there is no man who does not think it exceedingly reasonable, that those who are able should add to his happiness, and compassionate and relieve him in the want of it, and is ready to look upon their not doing so as a defect in their hearts, and a want of the sentiments and feelings of a Human creature. And is not *his own* character justly liable to the *same* judgment, if *he* withhold at any time the compassion and assistance he lays claim to himself, and does not do what in his own case he supposed equity and humanity required to be done for him? Most undoubtedly *it is*, and no man but will think so, when he comes seriously to reflect on it, and will see reason to blame and condemn himself whenever he shall be conscious that he hath been defective in acts of benevolence, and *withholden the good it was in the power of his hand to do*. For it is not mere *Self-love* and fond *Partiality* to ourselves that inclines us to expect, and to think we have a *right* to expect, the good will and the good offices of those about us, but it is strictly a determination of *reason*, for there is a relation between

tween *misery* and *compassion*, *want* and *assistance*, which has a *foundation in nature*, and from it arises a strict moral obligation to acts of kindness and benevolence ; so that a man never acts with *more* reason, nor can give a better account of what he is doing than when he is employing himself in *Doing Good*, nor is he ever likely to be better informed *How* to do it, nor more *effectually excited* to do it, than by making every man's case *his own*. Acting under this Principle, Sympathy would direct the heart, what we feel for *ourselves* would teach us what we should feel for *others*,—Nothing hurtful or unkind would be admitted into our behaviour, —the happiness of *others* would be regarded with *our own*, and mutual beneficence, and an intercourse of good offices would take place in the world universally, and the duty recommended in the text be practised in its full extent and perfection. For *To Do Good*, in the sense of Scripture, and in the sense of reason and our own hearts too, is not to act a kind part to some *particular* persons only, whom the ties of blood, or humour, or interest have connected us with, but it is to be *That* to *All* which we desire *All* should be to us, and to make *all* who come within our influence the objects

objects of our kindness, looking upon *every* man, who has any wants we can supply, or is under any calamities we can alleviate, as having a claim of *right* to our assistance, considering the *Power* we have of doing good as a *real obligation* upon us to do it, regarding every one *without respect of persons*, according to *our power*, and *their* wants; and by so doing, extending *our Good unto all men as we have opportunity*.

But though we are not to restrain our benevolence by particular or foreign considerations, so neither are we to suffer ourselves to be carried away by an undistinguishing impulse, and easiness of temper inclining us without *thought* or *discretion* to throw out our Charities and favours indifferently to any object that presents itself. For though an attention to the complaints of the wretched, and a readiness to be assistant to distress, be a commendable turn of mind, and by no means to be discouraged, yet this is not that benevolence that is likely to do most good in the world, nor the method of doing it recommended in the text, which is *as we have opportunity*, which implies proper objects, and a right end, and supposes us using our judgment concerning these particulars;

ticulars, so that what we do may be done for the best, and be productive of the most good. For without something to determine its course, our charity may be either to *no purpose*,—so vague and diffused as to be lost among a multitude, or to a *very bad purpose*, for by our heedlessly listening to the importunities of the crafty and hypocritical, who lie in wait to deceive, it may be perverted in its nature and use, and be in danger of being misapplied to the support of vice and idleness, and so to the real hurt of those we mean in particular to do good to, as well as much to the detriment of the public in general. From the *primary* duty therefore of Doing good unto *all*, there arises this *subordinate* one of prudence and consideration in dispensing it; which though it *does* suppose a *preference* in our kind offices to be given to *some* before *others*, yet it is not such a one as is inconsistent with a general benevolence towards *all*, but is in truth nearly connected with, and assistant to it, and of absolute necessity, inasmuch as the kind affections, as well as all our others, have need of being under some controul and regulation, in order to effect their proper end, and issue in the good of our fellow-creatures. We are therefore, according to our Saviour's

viour's command, *to give to him that asketh*, without excusing ourselves on partial and private considerations, whenever a just, reasonable and useful purpose can be answered by it, that is, according to the Apostle's advice in the text, *We are to Do Good unto all men as we have opportunity.*

Whether the Charity here before us presents us with *such a one*, and how far by joining in it, we shall come up to the duty recommended in the text, I shall now proceed to consider, as a proper application of what hath been already said.

And that it doth offer an opportunity of doing *very much Good* will be very apparent, whether we consider it as to the *end* it proposeth—or as to the *effectual method* taken to accomplish it. Now as to the Good proposed to be done by this method of Charity, it certainly is as great in itself, as intimate to human nature, and as essential to the happiness of the life of man as any other instance that can possibly be imagined. For *Health*, which is the immediate object of it, is the foundation of every bodily enjoyment, and *That* which makes us any way capable of the blessings of life, and the natural pleasures which a kind providence hath

hath provided for our comfort in this world. *By it* we are enabled better to sustain whatever labours and fatigue our station may impose on us, and more effectually to perform the duties which our friends, our families, or our country may require at our hands ; and by the *want of it* our usefulness is obstructed, and we rendered unfit for most of the *duties*, as well as for most of the *pleasures* of life, and become a burthen to ourselves, and useless to others. There is therefore *No Good* that can be done a man, with regard to his present state, in nature and use preferable to the relieving him from such an unhappy condition as disease and sickness will unavoidably bring him into ; and the supplying the means of recovering health to one who is not able to supply them for himself, is doing him the greatest act of kindness ; and it is doing it not only *to him*, who is rescued from pain and danger, but it is kindness *to others*, perhaps to an helpless family, whose well-being and subsistence depend on his labour, who during the inability of the Husband and Parent, have all the comforts suspended which his industry and tenderness used to procure for them, and who by the loss of him would be deprived of their only support, and fall unavoidably

voidably into all the distresses of want and poverty. Nor does the Good you are doing stop here ; for considering the necessity of the perfect use of limbs, and strength of body for the exercise of many arts, the most useful and ornamental to human life; as well as for the performance of innumerable other inferior works, *without which* society could not either subsist at all, or not in that degree of comfort and perfection it does *with them*,—consider *this*, and the preservation of every skilful, industrious member in health and ability to follow his calling, cannot but be look'd upon as a *General Good*, and a benefit done to the *Public*, which does ultimately receive advantage and profit from it ; so that this Charity of yours may be justly looked upon as the Charity of the text, a Charity *doing good unto All* ; especially as your doors are open *to all* who want it, and your bounty not confined to any particular society or sort of men, but every man considered as a *fellow-creature under suffering*, and in *that Character* admitted to share all the benefits of your liberality and compassion.

But this Charity is not only *commendable* from its diffusive influence, and the *end* proposed by it, which may be reckon'd among the most eminent

eminent instances of Doing Good, but is *farther so*, from the *Method* taken to accomplish it, by the singular provision of assistance and comfort made for the unhappy persons whose distressful circumstances render them objects of it. For *what is principal and fundamental in this sort* of Charity is a place of *Reception* for all sick poor, (who generally have no proper one of their own to receive them in their distress,) and this always *in readiness* on any accident, or sudden seizure of illness. And *such a one* has been erected by you, not on a plan of *Ostentation* and *expence*, but solely of *use* and *convenience*, with *such* plainness and frugality as is most *becoming* a work of Charity. The curious and skilled in the works of art will find *nothing* here to gratify taste, or raise admiration, but the Unhappy will find *every thing* his calamitous case can require, and the *Poorest* such comforts prepared for him on his bed of sickness as many in *higher Stations* are forced to shift without in their own habitations. For besides the accommodation of an airy wholsom lodging (by itself in some degree conducive to the restoring health, and the contrary often the cause of augmenting the disease, or retarding the cure of it,) Here are conveniencies of various kinds for the

sick, according to their several exigencies. Here are the best medicines of every sort prepared, and the use of them prescribed in the best manner, and Here are persons constantly in waiting on the Patients, administering to their necessities, and attentive to their wants, which are *not few* in a painful, restless enfeebled state. Happy Poor! who have such a provision of comfort to resort to in their distress. Happy are *Ye* too! whose humanity and generosity have provided it for them, for the Benevolent man *does good to his own soul*, and becomes a sharer in all the happiness he procures for others; for there is a certain sense attending the exercise of compassion and benevolence which yields a pleasure and enjoyment more valuable and lasting than Riches can possibly procure any other way, and which *they* who are given to a *selfish* enjoyment of them in *Avarice*, or *Sensuality* must ever be strangers to. Hence *Ye* who are the *Rich* in this world see what advantage is to be made of your riches, and how large a field of enjoyment is open'd for you by using them as instruments of Benevolence; and on *your* doing so on these occasions does the support and continuance of this establishment more especially depend. For it is an undertaking, you *must* know, cannot be carried

on *without an expence* demanding very *large* and *constant* supplies, and therefore *not at all* without *their* assistance who are in the most affluent circumstances, who may place their contribution here on an object most worthy their regard, and on such security of its being applied with integrity and discretion to their intention, as they ought to have for such considerable sums as it is fit for them to give.—And as for those who are not *Rich*, whose abilities are incapable of very extensive designs in Charity, and cannot always do the good they desire to do, here is a way open'd to *them* of doing great good with the little they have to spare, and an opportunity given to them of gratifying the *wishes of their hearts*, for *what* heart is there so totally void of feeling as to *but* think on the distress of sickness, and not *wish* to relieve it? And Who is able of his *own single ability* to do *more than wish*? Whereas where there is one *common united* Stock, it is put into every man's power to be a contributor, and *every little* thrown into it has a proportionable effect, and the giver of it his share of satisfaction, and merit as a Benefactor.

But there is no argument I can bring more applicable to the *present* case than that by which I
have

have been enforcing the whole duty of Doing Good *in general* ; for if to *Do as we would be done by* be in *any* case a direction and inducement to what we ought to do to others, it *surely* is in *This*. For every man, I believe, finds sufficient ground, in his own frame and constitution—from his own sense and experience, to know that he is not exempt from the attacks of sickness and pain : the High as well as the Low, the Rich as well as the Poor, are all *alike* obnoxious to it, and *alike* unable to help themselves under it. *We* may lie on the bed of languishing as well as *those poor sufferers* who are now supported on it by your kind and compassionate care.—*We* as well as *They* may be crying out for ease, and wishing for some Relief and mitigation of our pains, and lie the *like* objects of commiseration and pity to *our Friends*, as they do now to *Theirs* ; and we know *what* satisfaction it would be to us in these circumstances to be treated with *tenderness*, and to think that there were those about us who compassionate our suffering, and are desirous, and most likely to relieve us under it. Let us then bring the miseries of *those* who are now applying for our Charity home to our own Hearts, by substituting *ourselves in their place*,

and we shall not want to be reminded what it is we ought to do for them, but shall have *such a sense* of their condition and wants, *as*, if we will but allow to dwell a little on the mind, will, I am persuaded, not fail to excite us heartily and affectionately to endeavour their relief, and to embrace the opportunity that now offers of doing something towards it. But sympathy and mere compassion are not the *only* motives to excite to this Charity ; there are really *Reasons of Justice* to be brought in its favour. If the *Connection* there is between *the wealth of the Rich*, and *the labour of the Poor*, be brought into consideration, and *How much* of what *you enjoy* is owing to *their* ingenuity and art, and *How much* of what *they suffer* to the accidents and illnesses the employments *you* engage them in expose them to,—if this be considered, there seems on *their part*, a claim of *right*, to some advantage from the riches they have been instrumental in gaining for you, and on *yours* an *obligation* to administer to *their wants*, who have administered to *your abundance* ; so that Whoever through avarice detains, or through Luxury consumes that which the necessities and preservation of those he owes it to demands, may be looked upon not only as *Hard-hearted* but *Unjust*.

But

But I need not enlarge on *this* argument before this society, who have made it their leading principle in this establishment to relieve especially *Manufacturers and Seamen in Merchants Service*: nothing more therefore remains for me to do than to congratulate you on the success of this useful institution, by which such numerous happy effects have in the course of a few years been produced, and to pray God for the continuance of his good Providence on it, that it may flourish, and extend its beneficial effects more and more towards the boundless demands human infirmities are daily making on it, and that there may never be wanting a succession of men of your benevolent and bountiful hearts to perfect what you have begun, and to perpetuate the blessing to the latest generations.

F I N I S.

A N

ACCOUNT of the RISE, PROGRESS, and STATE

OF THE

LONDON HOSPITAL,

From its first Institution on the 3d of *November* 1740, to the first of *January* 1764, for the Relief of all Sick and Diseased Persons; and in particular Manufacturers, Seamen in Merchants Service, and their Wives and Children.

Supported by CHARITABLE and VOLUNTARY Contributions.



HIS CHARITY was for some Years carried on in *Prescot-street, Goodman's-fields*, in several Houses hired upon Lease for that Purpose; till (by the Decay of the Buildings, notwithstanding large Sums of Money had been expended to keep them in Repair, and the Smalness of the Rooms fit only for private Families) the Governors were determined to open a Subscription which might enable them to purchase a Piece of Ground, and to build an House more proper to enlarge and perpetuate their benevolent Designs; and which has been since happily effected.

The present Hospital in pursuance of this Scheme is a new Building, *Situation.* erected by the voluntary Contributions of several Governors *given for that Purpose only*, in an airy Situation near the Mount in *Mile-end Road*, properly furnished and fitted up with about 190 Beds for the Reception of Patients.

The Society for carrying on this laudable and most useful Undertak- *General* ing, is by his Majesty's Charter, bearing Date the 3d of *November*, 1758, *Frame, and* further confirmed, and declared to be a *Body corporate*, by the Name of *Regulation of* *The Governors of the London Hospital*, and to consist of such Noblemen *this Society.* and Gentlemen as are therein enumerated, and of those who were reputed Governors for Life at that Time; together with such others who by giving a Benefaction of thirty Guineas or more at one Time, become Governors for Life; and of those who by subscribing five Guineas or more a Year, are Governors during such Subscription. Out of these are annually to be elected a President, two or more Vice-Presidents, and a Treasurer.

A General Court of Governors is appointed by the said Charter to *General* be held on the first *Wednesdays* in the Months of *March, June, September Court.* and *December*, to direct the Application of the *common Seal*, which they are thereby empowered to use, to elect Officers, appoint Committees, and

D

receive

receive the Reports of former ones, to inspect Accounts, make such By-Laws and Rules as shall be judged necessary for the good Government of this Charity, and to transact such other Business as shall be laid before them.

Among the By-Laws which the Governors in a General Court have conformable to their Charter agreed upon, the following ones are to be observed.

The Anniversary Feast of this Charity is to be held between the first of *February* and the last Day of *April*, when a printed Account of the General State of the *Hospital*, the Number of Patients receiv'd and discharg'd, and an Abstract of the Accounts for the Year past, is laid before them.

House Committee.

A House Committee of thirteen Governors is appointed at every General Quarterly Court, who at their first Meeting elect a Chairman to preside for the Quarter; who meet at the *Hospital*, on *Tuesdays* weekly, at Eleven in the Forenoon, to Receive and Dismiss Patients, to Order and Inspect the Provisions and Furniture sent in, and such Necessaries that may be wanting, and to Examine and Regulate the Conduct of the Servants and Patients; and other Matters which come before them, according to the Constitution of this Charity. All Governors that please to attend, have a Vote at this Committee, and their Attendance will be esteem'd a Favour.

Committee of Accounts.

A Committee of Accounts, consisting of twelve Governors, is appointed at the General Quarterly Court in *June*, for one Year, who meet at the *Hospital* once a Quarter, to Examine, and Audit Tradesmens Bills, which are paid by the Treasurer within a Fortnight after.—The Accounts are open at all Times for the Inspection of the Governors.

Physical Committee.

A Physical Committee, consisting of all such Governors who practise Physic, Surgery, or Pharmacy, or are conversant in the Knowledge of Drugs or Medicines (excepting such as shall be directly or indirectly concerned in serving the Hospital with such Necessaries) are summoned to meet every first *Thursday* in the Month, and have Power to order and inspect the necessary Drugs and Medicines, and report their Proceedings to the General Quarterly Court by their Chairman.

Visitors.

Two Governors, or more, are appointed Visitors by the House Committee, for one Fortnight, to attend twice a Week, or oftner, if they think proper, to inspect into the Management and Conduct of the House, during the Interval of the Meetings of the House-Committee.

Chaplain.

A Clergyman of the Church of *England* preaches every Sunday, and reads Prayers Morning and Afternoon; administers the Sacrament regularly every Month; reads Prayers every Day in the Week; and is ready to visit, pray by, and administer the Sacrament at all Times when required, to the Patients in the Wards.

Three Physicians attend alternately; Two of the Surgeons daily, from Eleven o'Clock till One, without Fee or Reward, and give their Advice and Assistance to all such Objects as come within those Hours, whether Recommended or Accidental. The Surgeons in waiting have an Apprentice, or Pupil, constantly in the House to receive, and if necessary, to

to call the Surgeon to such Accidents as shall be brought in at any Hour of the Day or Night.

An Apothecary (with an Assistant) constantly resides at the *Hospital*, *Apothecary*. who Compounds and Dispenses all Medicines used there, and solely attends the Business thereof.

A *Steward*, (for whose Fidelity proper Security is given) has the Charge *Steward*. of the House and Furniture, keeps an Account of every Thing brought to or expended in the House, and subjects the same to the Examination of the Visitors, and House-Committee, and has the Inspection likewise of the Conduct of all the Men-Servants—Two *Matrons* have the Direction of the *Matrons*. Nurses and other Women-Servants, and see the Diet and Medicines administered according to Order.—Under them, are Nurses, and Watchers, in *Nurses*. Proportion to the Number of Patients, who are guided by written Orders *Watchers*. to prevent any Misconduct. Proper Diet for the Patients has been settled by the Physicians and Surgeons engaged in this Charity, and is fixed up in the Wards for the Satisfaction of the Patients and their Friends.

No Officers or Servants are permitted upon Pain of Expulsion to take of any Tradesmen, Patients, or of other Persons, any Fee, Reward or Gratuity of any kind, directly or indirectly, for any Service done, or to be done, on Account of this *Hospital*.

Every *Governor* is intitled to send one In-Patient at a Time, and Out-*Governors*. Patients without Limitation. Subscribers of smaller Sums may likewise send what Number of Out-Patients they please. All Subscriptions are during Pleasure, and any small Sums from well-disposed Persons will be thankfully receiv'd; but in order to carry on this Undertaking, all Persons are desired to pay their Subscription at the Time of Subscribing.

The Poor Objects, recommended as In-Patients, are received without *Proper Ob*. Expence, and are supply'd with Advice, Medicine, Diet, Washing, *je&s*. Lodging, and every comfortable Assistance during their Cure; nor is any Security required against future Contingencies, they being, in case of Death, buried at the Expence of the Charity, if not removed by their Friends. All Out-Patients have Advice and Medicines administered from Eleven till One.

All Accidents, whether recommended or not, are re-*Accident's*
ceived at any Hour of the Day or Night. *always re-*
ceived.

This is the Plan of our Proceedings, and tho' this Work has subsisted but Twenty-three Years, yet such has been the extraordinary Encouragement given to it, that since the 3d of *November* 1740, upwards of 156.400 distressed Objects have been Reliev'd at the *London Hospital*; and from labouring under the Oppression of some of the most malignant Diseases, and unhappy Accidents, have been reinstated in their Honest and Industrious Capacities of Working, and, so far as our Observation reaches, *their Morals much amended*, whereby the Public again enjoy the Benefit of their Labour, and they, and their poor Families, are preserved from perishing;

rishing; and prevented from being an Incumbrance to the Community. And, notwithstanding the great Number of Objects reliev'd by this Charity, it has not lessened the Number of Patients relieved by other Hospitals.

The Subscribers are desired to take Notice, that if any Patients do not conform to the Rules of the House, or are guilty of any Misbehaviour, they will be discharged, and never more relieved by this Charity: And not to send any Patient unable to walk, till they are first assured of Room in the House; *And when they recommend an In-Patient whose Settlement is in the Country, it is further requested, that they will satisfy the House Committee, concerning the Removal of such Patient, when cured or judged incurable.*

" No Persons of known Ability to pay for their Cure, are allowed to partake of this Charity; nor any with infectious Distempers, or deemed incurable by the Physicians and Surgeons, or any in Consumptive or Asthmatic Condition, are admitted into the House, being more capable of Relief as Out-Patients."

The Patients, being admitted without any Expence, are required to be constant in their Attendance on the Physicians, or Surgeons, at the Hospital, before Eleven o'Clock; and, at Nine o'Clock, to return Thanks at the Chapel, and at the Weekly Committee next after their Cure; and those only who attend their Cure, and return Thanks, will receive a Certificate thereof, which will entitle them to future Relief.

Such Persons as are inclined to encourage and promote so laudable a Work are desired to send their Subscriptions or Benefactions to Messrs. Boldero, Carter, and Boldero, Bankers in Lombard-street, who will give proper Receipts for the same. And any Person inclined by his last Will to bequeath a Legacy to this Charity, is desired to do it in the following Manner, viz.

*Form to be-
queath a Le-
gacy.*

Item, I give and bequeath unto the Governors of the London-Hospital the Sum of _____ to be applied towards carrying on the charitable Designs of the said Corporation.

The Rev. Mr. Matthew Audley, of Rotherhith, *Chaplain.*

Dr. John Andree, Austin-Fryars, - - - - - } *Physicians.*

Dr. John Silvester, White-Lion-Court, Cornhill, - - - - - }

Dr. Thomas Dickson, Dyers-Court, Aldermanbury, - - - - - }

Mr. Richard Grindal, Austin-Friers - - - - - } *Surgeons.*

Mr. Henry Thomson, Pater-noster Row, near St. Paul's - - - - - }

Mr. George Neale, Mark-Lane, - - - - - }

Boulton Mainwaring, Esq; Haydon-Yard, Minorics, *Surveyor.*

Mr. Samuel Parker, at the Hospital, *Apothecary.*

Mr. William Trotter, at Ditto, *Secretary and Receiver.*

Mr. John Cole, *Steward.*

Mrs. Joanna Martin, } *Matrons.*

Mrs. Mary Eckley, }

An ACCOUNT of Receipts and Payments by *James Haughton Langston, Esq;* Treasurer of the LONDON-HOSPITAL, from the first Day of *January 1763*, to the first Day of *January 1764*, exclusive.

Receipts.	Debtor.
Jan. 1. To Cash on Benefaction Account at the Banker's, the Balance of <i>Christopher Roberts, Esq;</i> late Treasurer	779 3 5
To Ditto received of the Trustees of the New Road from <i>Ratcliffe</i> to <i>Whitechapel</i> , the Balance for the Hospital Moiety of the Land made use of by them	100 0 0
To Ditto collected at Church and Hall on the Feast-Day	313 0 3
To Rent received on Benefaction Account	117 3 0
To Ditto for Dividends on Stock Account of ditto	450 3 0
To Ditto for the Premises in <i>Goodman's-Fields</i>	48 0 0
To Ditto received on Benefaction Account	1709 12 6
To Ditto received for the Legacy of <i>John Newe, Esq;</i>	100 0 0
To Ditto received for the Legacy of <i>John Dekewer, Esq;</i>	100 0 0
To Ditto received for the Legacy of <i>Mr. Peter Herbert, jun.</i>	30 0 0
To Ditto received for the Legacy of <i>John Gore, Esq;</i>	500 0 0
To Ditto received for the Legacy of <i>Mr. Peter Mayland</i>	50 0 0
To Ditto received for Petty Subscriptions	51 19 3
To Ditto received out of the Poores Box	55 10 6
To Ditto received for Governors Subscription	609 3 0
To Ditto received for Rent, on Building Account	716 12 9
	23 0 0
	£ 5036 14 11

Payments.	Creditor.
May 26. By Cash paid for 1000 <i>l.</i> Three per Cent. Consolidated Bank Annuities in the Name of the Governors, cost 92½ per Cent.	926 5 0
June 10. By Ditto paid <i>George Green, Esq;</i> his Annuity on 300 <i>l.</i> for the Year 1762, ending at <i>Christmas</i> last	10 10 0
Dec. 20. By Ditto paid <i>Mrs. Bridget Heath</i> , her Moiety of Rent, received of <i>John Cardell</i> , for the Tenter-Ground, to <i>Christmas</i> 1762	13 0 6
By Ditto paid House-keeping for Provisions, &c. viz. Butcher, Baking, Brewer, Cheesemonger, Candles, Firing, Grocery, Soap, Oil, and Money-Diet	1539 5 5
By Ditto paid House-Rent and Taxes	118 15 10
By Ditto paid Salaries, Wages, Gratuities	578 19 9
By Ditto paid Stationary Ware and Printing	53 14 6
By Ditto paid Dispensary and Surgery	967 4 9½
By Ditto paid Household Furniture and Linen	317 0 9
By Ditto paid Petty Expences	42 13 1½
By Ditto paid Repairs and Alterations	74 4 10
By Ditto paid Burials	19 8 0
	3711 7 0
By Cash at the Bankers for Balance	4661 2 6
	375 12 5
	5036 14 11

General Abstract of Receipts and Payments from the first Institution of the HOSPITAL, viz. The 3d Day of *November 1740*, to the 1st of *January 1764*.

Receipts.	Debtor.
Cash received by <i>Fotherley Baker, Esq;</i> from Nov. 3, 1740, to Jan. 1, 1742	298 14 6
Ditto by <i>Thomas Boehm, Esq;</i> from Jan. 1, 1741-2, to March 25, 1743	1139 4 8
Ditto by <i>Richard Chiswell, Esq;</i> from March 25, 1743, to March 25, 1744	2285 4 4
Ditto by Ditto, from March 25, 1744, to March 25, 1745	2360 10 6
Ditto by <i>Joseph Farvthrop, Esq;</i> from March 25, 1745, to March 6, 1745-6	2858 3 2
Ditto by <i>Peter Ducane, Esq;</i> from March 6, 1745-6, to March 16, 1746-7	6028 5 10
Ditto by <i>Geo. Jennings, Esq;</i> from March 16, 1746-7, to March 17, 1747-8	4118 9 10
Ditto by <i>Peter Muilman, Esq;</i> from March 17, 1747-8, to March 17, 1748-9	4066 19 0
Ditto by <i>Daniel Booth, Esq;</i> from March 17, 1748-9, to March 17, 1749-50	6301 4 4
Ditto by Ditto from March 17, 1749-50, to March 16, 1750-51	5447 5 4
Ditto by Ditto from March 16, 1750-51, to January 1, 1752	4066 13 9
Ditto by Ditto from January 1, 1752, to January 1, 1753	6422 12 11
Ditto by Ditto from January 1, 1753, to January 1, 1754	5851 6 6
Ditto by <i>Robert Grosvenor, Esq;</i> from Jan. 1, 1754, to Jan. 1, 1755	6977 11 5
Ditto by <i>John Dupre, Esq;</i> from Jan. 1, 1755, to Jan. 1, 1756	9167 10 1
Ditto by Ditto from January 1, 1756, to January 1, 1757	3502 10 0
Ditto by <i>James Godin, Esq;</i> from January 1, 1757, to January 1, 1758	4596 17 0
Ditto by Ditto from January 1, 1758, to January 1, 1759	3697 14 5
Ditto by Ditto from Jan. 1, 1759, to Jan. 1, 1760	3291 0 0
Ditto by Ditto from Jan. 1, 1760, to Jan. 1, 1761	4816 12 1
Ditto by <i>Christopher Roberts, Esq;</i> from Jan. 1, 1761, to Jan. 1, 1762	3230 11 10
Ditto by Ditto from January 1, 1762, to January 1, 1763	4802 3 5
Ditto by <i>James Haughton Langston, Esq;</i> from Jan. 1, 1763, to Jan. 1, 1764	4257 11 6
	£ 99,584 16 5

Payments.	Creditor.
Cash disbursed by <i>Fotherley Baker, Esq;</i> in 1741	206 5 6½
Ditto by <i>Thomas Boehm, Esq;</i> in 1742	1146 6 4
Ditto by <i>Richard Chiswell, Esq;</i> in 1743	1236 1 2½
Ditto by Ditto in 1744	1359 13 6½
Ditto by <i>Joseph Farvthrop, Esq;</i> in 1745	2094 17 8
Ditto by <i>Peter Ducane, Esq;</i> in 1746	2668 13 10
Ditto by <i>George Jennings, Esq;</i> in 1747	3009 7 9
Ditto by <i>Peter Muilman, Esq;</i> in 1748	2300 12 5
Ditto by <i>Daniel Booth, Esq;</i> in 1749	2877 6 10
Ditto by Ditto in 1750	3063 14 6
Ditto by Ditto in 1751	2398 16 0
Ditto by Ditto in 1752	3192 18 2
Ditto by Ditto in 1753	3369 2 7
Ditto by <i>Robert Grosvenor, Esq;</i> in 1754	3386 7 5
Ditto by <i>John Dupre, Esq;</i> in 1755	2903 0 0
Ditto by Ditto in 1756	3059 8 4
Ditto by <i>James Godin, Esq;</i> in 1757	3832 19 11
Ditto by Ditto in 1758	4161 18 5
Ditto by Ditto in 1759	3151 11 9
Ditto by Ditto in 1760	3403 17 8
Ditto by <i>Christopher Roberts, Esq;</i> in 1761	3200 3 5
Ditto by Ditto in 1762	3514 17 3
Ditto by <i>James Haughton Langston, Esq;</i> in 1763	3734 17 6
By Cost of the New Hospital	6332 18 1
	18500 17 7
General Balance	£ 81833 15 8
	17751 0 9
	£ 99,584 16 5

Sundry Accounts to the LONDON-HOSPITAL, for the Particulars of the General Balance.

1764. January 1.	Debtor.
To 2500 <i>l.</i> Bank Stock, cost	3085 5 6
To 5100 <i>l.</i> Three per Cent. Consolidated Bank Annuities, cost	5091 13 0
To 1000 <i>l.</i> East-India Stock, cost	1770 0 0
To 1800 <i>l.</i> Three per Cent. East-India Annuities, cost	1546 15 0
To 50 <i>l.</i> Old South-Sea Three per Cent. Annuities, cost	50 0 0
To 600 <i>l.</i> New South-Sea Three per Cent. Annuities, cost	600 0 0
To Bonds in the Hands of <i>John Paterson, Esq;</i>	150 0 0
To an Estate near to the Hospital lett to <i>Mrs. Sarah Parsons</i> , at 28 <i>l.</i> per Ann. clear of all Taxes, upon the Benefaction Account, cost	840 0 0
To an Estate purchased of the Hon. <i>Henry Knight</i> , his Moiety of the Red-Lion Farm near the Hospital, and the Copyholds adjoining thereunto on the Benefaction Account, cost	2515 9 10
To an Estate at <i>Whitechapel Mount</i> on Building-Account, cost	800 0 0
To 1000 <i>l.</i> Three per Cent. Consolidated Bank Annuities (purchased the 26 May, 1763,) at 92½ per Cent. cost	926 5 0
To Cash at the Bankers, on Benefaction Account	375 12 5
	£ 17,751 0 9

1764. January 1.	Creditor.
By Amount as per Contra, being the present Value of the Hospital Estate	£ 17,751 0 9

LEGACIES to the London-Hospital in Reversion.

300 *l.* by *Mr. Francis Shipley*, after the Death of *Mrs. Willborough Wright*.
 150 *l.* by *Mr. Isaac Bulfinch*, after the Death of *Mr. John Coymans*, and *Mrs. Joanna Coymans*.
 200 *l.* of East-India Stock } by *Mrs. Sarah Wright*, after the Death of *Mr. Ezekiel Wright*, *Mrs. Sarah Wright*,
 100 *l.* of 3 per Cent. Bank Annuities } and *Mr. John Wright*.
 200 *l.* by *Mr. Robert Fife*, after the Death of *Mrs. Elizabeth Cleater*.

An ACCOUNT of Patients that have been, and now are, under the Care of the LONDON-HOSPITAL, from the 1st of *January 1763*, inclusive, to the 1st of *January 1764*, exclusive.

Patients received into the House	1694
Out-Patients	8421
	10115
N.B. Out of the above, were Casualties of Fractures, Burns, Dislocations, Scalds, and Wounds, received into the House without any Recommendation	312
Upwards of 156,400 have been received since the first Foundation of this Charity.	

In-Patients discharged cured	1037
Relieved	242
Incurable	12
Died	169
Discharged for Misbehaviour	54
Out-Patients cured, relieved, and now on the Books	8421
	9935
Patients now in the House	180
	10115

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